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Fig. 3. Conical Pendants of Copper. Neck Ornament and Amulet filled with "Medicine." (Ethnological Museum, Berlin.)

Fig. 4. Iron Bells as Neck Ornament. (Ethnological Museum, Berlin.)

000 such provisional unions are unnecessary. Moreover, professional
548 prostitution is for this reason virtually unknown in Urundi (see
also p. 218). I do not know whether the Barundi have "women's
575 clubs" with an organization of their own; in any case, there are
no special women's houses.

2. Birth, Childhood, Puberty, Death

163 As far as the Bahutu are concerned, the Barundi are a
people with a high birthrate. This is less true of the Batussi,
probably as a result of the long period of inbreeding. The more
842 children there are in a family, the greater is the work force
available to the parents and the better are the prospects of
obtaining a good purchase price for the girls who are to be
[832] married. Husband and wife occasionally take aphrodisiacs of
herb juices in order to increase fecundity (No. 19, p. 359).
As soon as the wife has conceived, the medicine man (umufumu)
843 is called. He gives her amulets to protect the embryo from
751 evil spirits. The amulets are worn over the abdomen which is
particularly in need of protection. For the same purpose the
husband occasionally blows tobacco smoke at his wife.

Whenever the results of conception are to be avoided,
847 either for the convenience of the women or in order to remove
the results of illicit intercourse, artificial abortion (kukorora) is
induced by intensive massage and by taking certain infusions
made of herbs. The use of these methods is a kind of secret
science among the women, and the men do not appear to have
any knowledge of it. The application of these methods is con-
[673] sidered a criminal offense and is punished [110] by the head
man or the chief (No. 19, p. 62). On the other hand, in
Ussumbwa and Unjamwesi abortion by means of herbal decoctions
is extremely widespread. "It is the goal of Barundi couples to
854 have as many children as possible. One frequently sees fathers
tending, carrying, and feeding their children in Urundi but
000 never in Ussumbwa or in Unjamwesi. Barrenness (ingumba) is

756 accordingly" (No. 45, 1913, p. 46). As a rule the craft of the umufumu is passed on from father to son, but it is also possible for extraordinary events or experiences suddenly to lead a Murundi, who until then has not felt any inclination to be an umufumu, to practice sorcery (kuragusa), for example, if he is unexpectedly saved from death. Then people say: "You have been chosen by Kiranga, and you must help us and mediate between him and us. Go and find the necessary objects, we shall come." If someone has thus been elevated to the status of the abafumu without any of his doing, if for many years he practices his craft and is sought after by numerous suffering people, success quite understandably often causes a kind of auto-suggestion and self-deception. Gradually the umufumu begins to believe more and more in his own power. He does after all believe in the magic of Kiranga, and besides, quite often he uses real and effective medicines in his cures. However, pious belief often goes hand in hand with a liberal dose of deliberate deception.

●751 789 Father Gassldinger gives an excellent description of the versatility of the abafumu in inventing and manufacturing their amulets and also of their function as magicians which affects every situation in the life of a Murundi: "The little stranger has hardly arrived on this earth when his brother, uncle, or nephew runs to the umufumu and asks him to come to the hut and to bring along his isato, the magic wand. The umufumu does not have to be asked twice. He puts a large number of peculiarly shaped pieces of wood and bones into a bag and immediately appears at the side of the newborn infant. The family may be rich, and in this case a great show must be made to earn the generous reward which is expected. First, he spends quite a while practicing all kinds of tricks. When he has finished with this, he solemnly takes the real iviheko from his bag: finger-length pieces of wood covered with butter and red earth and with a hole in the middle; then a few seeds of a sacred tree adroitly wrapped in twisted straws; a little antelope horn filled with ocherous earth into which are stuck small pieces

751 of wood and cat's hair; two leopard claws; a piece of snake skin
789 covered with soot; a little box made of dried pumpkin rind containing a piece of umbilical cord and hair of a newborn infant mixed with bean flour and ashes of the bones of wild boars, etc. He hangs these 20 to 30 small amulets around the infant's neck, and another such string with at least a dozen of these amulets is tied around the child's loins: one amulet against intestinal worms, another as protection against lightning, another against diarrhea, the next against snake bite, another one against skin diseases, and the last one to help the child become fat and strong. The umufumu breathes on the child, flails his arms convulsively, rattles his bells violently, and blesses and sanctifies the individual iviheko, for the Barundi do not believe in a power in these sticks, hair, and horns in themselves but only in the blessing and anointing which they have received from the umufumu. The potency of this blessing depends on the power of the umufumu and on the rarity of the substratum, the vehicle of this sanctification. There is no other Negro tribe which believes as firmly in the iviheko or which wears them in such great numbers as the Barundi.

789 "After the child has grown somewhat older, he begins to make crude bows and wooden arrows for himself and to practice shooting at birds. At that stage his parents seek even stronger iviheko for him, especially the horn of a gazelle filled with powder and containing a few iron points. This is supposed to impart strength for hunting, to make for good marksmanship, and to deflect the missiles of the enemy. When the boy has reached the age when he wants to find himself a wife, there is another series of iviheko to help him. After the marriage, he safeguards his wife's faithfulness and the speedy arrival of healthy [131] offspring by using still other amulets. In disease and misfortune and especially when he feels death approaching, the Murundi seeks rest and comfort in sleep caused by using particularly strong iviheko. On a journey the Murundi wears his own amulets; he sticks others in the four corners of his field; some hang over his bed. There are more amulets hidden near the entrance to the hut, and particularly strong and powerful ones are buried in the earth next to the fireplace. Sick cows are supposed to be cured

756 to him for generations, but this is done before the "case" be-
757 comes serious and requires the attention of an umufumu. These remedies are in a class by themselves (p. 140), and at this point we are only discussing sorcery, magic remedies and their application.

755 Regardless of the kind of remedy which is to be applied, the Murundi first tests its effectiveness by external application. Even those remedies which can only be of help if taken internally are first strapped or spread on the ailing part of the body since they are expected to have a magical power similar to an amulet. Even European medicines meant to be taken internally, such as pills, powders, or tablets, are first wrapped in a leaf by the Murundi and tied to the sick organ. Only if he does not feel any improvement after that, will he finally make up his mind to swallow or drink them.

751 There are countless numbers of true amulets (iviheko) which are made of various substances and in various shapes.
789 They are always worn suspended on the body in a small compact form (Plate 55). We have already listed quite a number of these above (p. 130). Usually they are suspended from the neck on strings, but frequently they are also tied to the head, to the belly, or to the genitalia, etc. At times each one hangs on a separate piece of string, at other times dozens of different kinds are strung up on a single piece of string, similar to a necklace. The material used for making the amulet is not as important as the sorcery through which the umufumu imparts supernatural powers to the object, but in most cases the amulet consists of a piece of wood three to six centimeters long, if for no other reason than that it is easiest to produce and to carry. One may also see claws or hooves of leopards, cats, goats, and sheep, the bones of birds, pieces of snake skin or the fur of wild animals, dried fruit, mussels, pebbles with unusual shapes, but, most frequently, powder from various types of soil, ashes of burnt bones or of the horns of animals, and flour made of various kinds of grain (No. 19, p. 29). Usually these powdery charms are poured into a small cattle, goat, or antelope horn whose opening is then closed with wax. Hollowed out fruit

751 789 rinds are also used for this purpose; often they are then artfully decorated with pieces of wire or strings of beads which are twisted around them. Depending on the magic power which the umufumu has imparted to the amulet, there are protective amulets supposed to help against certain accidents and maladies, against the malice of evil spirits, and against witchcraft used by persons endowed with magic powers. There are also lucky amulets for bringing about good harvests, healthy cattle, safe journeys, strong and healthy babies, etc. Rich persons who [556] can afford the luxury of many expensive amulets wear them around their necks in such numbers that their entire chests are covered with them, reminding one of the cascades of medals on the chests of European diplomats. Of course, the most [554] amulets are worn by the great chiefs and Batussi batwale who are usually feared and respected as medicine men themselves.

The following description gives an example. "Leaning on an enormously long staff and armed with a powerful spear, the old chief Rumonge walks among his people like a simple citizen. There is nothing to set him apart from the others except the innumerable amulets which decorate his neck, chest, back, his hips, arms, and legs. He is known as an extraordinarily powerful sorcerer which greatly increases the fear and respect with which he is regarded by his subjects. And his words are made more telling by the use which he or his aides make of his heavy club" (Kreuz und Schwert [Cross and Sword], 1900, p. 70).

[791] The Batwa produce most of the amulets used by the Barundi, but the other abafumu are also very productive in manufacturing amulets, and, of course, this is one of their most lucrative sources of income.

754 791 The abafumu have another important task: to discover and to put out of action persons skilled in witchcraft who in various ways bring harm and misfortune on their fellow citizens. These witches and necromancers, called abarosi (sing., umurosi), are

2: Meyer--288 K-5 (1911) 1916 FO42 Rundi FO42

Plate 54

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[285]

Headdresses and Amulets; Ethnological Museum, Berlin.

No. 1) Bifurcated stick with medicine amulets in plaited satchels, 82 centimeters long; Nos. 2, 3) Plaited dancing caps with goat hair and cowrie shells, 68 and 80 centimeters long.

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[531]

Neck Ornaments and Amulets Filled with "Medicine."

Nos. 1, 4) Goat horns, pieces of bone, wooden sticks, 16 and 20 centimeters wide; Ethnological Museum, Leipzig. – Nos. 2, 3) Carved cattle horns, 9 and 10 centimeters long; Ethnological Museum, Berlin.

[141] The average stature of the Batwa, or Negrillos, does not ex-
142 ceed 1.59 meters. Short and stocky, rather poorly proportioned, they tend to have ungraceful bodies. They are hairy; their chest especially presents a large surface of hair. Prognathism is more pronounced among them than among the Bahutu. They are also less sensitive to
147 cold and fatigue, at least those who live in the woods, for they are used to privation and to the inclemency of the seasons.

[165] Their vigor and longevity are now proverbial. This is why the
551 Batutsi and Bahutu like to give their children Batwa names, such as Mutwa, Gatwa, /30/ Lwamukore, Sekarahenyi, etc., as if they could infuse the physical traits of that race into them along with the
757 names (1). Any bone, so long as it has belonged to a Negrillo, is
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1. In the same line of thought and for similar reasons, the Blacks often bear the names of certain animals such as the hyena, lion, dog, etc.

reputed to be a sovereign remedy for an infirmity called makonyora, which is one of the aftermaths of yaws.

[751] Little bones of this sort are worn around the neck as amulets.
789 The Bahutu faith in this kind of grigri goes further. Until recently, they believed all that was needed to improve the yield of a field was to throw a Negrillo's finger into it, hence the word ilemo ("creation," that is, "fertility") given to this sort of object, and the word kulemesha ("to fertilize") referring to the procedure.

563 The way of life, habits, and temperament of the Negrillos in no way resemble those of the other ethnic groups (2). The Batutsi are

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2. Prehistorians and physical anthropologists "have scientifically proved that the dwarfs, or pygmies, who have been found at all times in some parts of Africa, belong to a human race distinct from the Blacks. Not only are they, on the average,

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784 keeper or owner of a herd, his property would also suffer from this infraction of custom (2). /411/

2. His cows would bear only male calves.

A husband may not use this kitchen utensil to beat his wife! He would risk the loss of his life.

The failure to observe most of the prescribed customs while celebrating a wedding would make the parents of the two partners liable to illness or death.

[551] When asked what their name is, children, young men, and girls either do not answer or give a false name, for fear that the stranger may cast an evil spell upon them and thus prevent them from growing.

[84] A woman in her menses may not enter a hut where there is a newborn child, lest she cause the baby to contract scabies. Hence [751] the custom of placing a copper-thread bracelet (urunyerere, or urwinjiri) about the neck of babies as a talisman and preventive.

[643] The king must never bend his knees, in order not to expose his kingdom to becoming smaller.

A father may not step over the hide that serves as a portable cradle (ingobyi) for his child, nor may a son step over his mother's belt.

A woman may not step over a spear, milk a cow, repair the roof of a hut, imitate (!) the cry of a rooster, etc.

It is forbidden to sit on a food basket.

When it thunders, one may not smoke a pipe when seated on a chair.

No one may rest on a sheepskin, or he will contract scabies (ngo badahumana). There is danger of death involved in carrying a whetting stone (ityazo) into someone else's house.

[825 777] It is expressly forbidden to kill certain birds and certain reptiles, not only because they are totem but also because they are regarded either as good luck for the land, like the wagtail (inyamanza), or as bad luck, like the scaly anteater, whose dead body might draw great misfortunes upon the territory. /412/

784 [484] A traveler who stubs his left foot against an obstacle or who meets with a rat whose pelt is slightly mottled (umushushwe) must return home, lest misfortune come to him.

If one finds black ants (intozi) on one's path, he must draw his hand over his foot as though to remove them, lest they swarm into his hut.

[843] A pregnant woman must not see a European nor hear the sound of a gunshot, else the child she bears will suffer (1).

1. In order to neutralize this influence, she need only procure a cartridge case, a piece of paper, [751] or even a piece of tile, brick, or any other object of European origin, and wear it around her neck as an amulet or talisman. The child will be born safe from injury.

[842] A woman who has borne only sons may not nurse the daughter of another woman, lest she bear nothing but girls from now on.

A man may not meet with his betrothed or with his mother-in-law prior to marriage (2). The king was formerly forbidden to see [643]

2. Cf. "Cérémonies du mariage /Marriage Ceremonies/," by Fr. Pagès (Anthropos, 1925).

his sons, at least in theory, for it has been proved that the last monarchs often broke this rule.

If the manufacturer of banana wine insults someone while crushing the fruit, he runs the risk of contracting the scurfy disease (guhumana).

A woman must keep silent while kneading sorghum dough. If a dog or chicken dirties the floor of the hut, she is forbidden to leave her work and clean the spot, or the bread may shrink.

If the bottom bananas in a bunch ripen first, the owner of the grove worries because it means that a danger threatens him. /413/

783 The murderer in turn worries about the consequences of his act. He appeals, therefore, to the same kind of operators in order to avert the vengeance and the curse which he was wrought upon himself and his kinsmen.

The rival of the previously mentioned sorcerer takes a reed which he cleaves throughout its length without altogether separating the tips. He draws apart the two rods, which are stuck into the ground. The culprit and members of his family pass under this novel type of bridge. The operator seizes the reed, puts its two parts back together, and tosses it at a distance, saying, "I have warded off the spirit (of the deceased) that was pursuing you." Then, leading his client to a crossroads, he sprinkles him with a few drops of a liquid he has prepared and which contains the juices of certain plants.

Standing back to back with his protégé, the sorcerer /419/ slips into his hands some amulets which he must wear around his neck. "Just as we cannot see each other," adds the protector against sorcery, "may the spirit of the man thou hast killed never see thee (find thee)." Then he tells the man to lie flat on the ground. Taking a sort of broom (urutsiro) made of plants with magic properties, he brushes it over the body of the individual. "Ndagushumburuye, I have caused the spirit of the man who pursued thee to depart," he adds.

The operation has every chance of success if the murderer manages to obtain through gifts the services of the sorcerer who "worked" for the victim and his relatives.

3. "Exhumers and mutilators of corpses" (ababûzi), from the 789 word kwabura, "to exhume a corpse."

751 They are resorted to in two cases; /first, / when it concerns a criminal who has been executed, and his spirit must be prevented from harming the living, that is to say, those who killed him. We shall speak of this later in the course of this work.

The second case is the following: The murderer, a man of common extraction, whether he killed willingly or unwillingly, wishes to be protected in turn against the wrath of his victim's spirit. To this end, he calls upon one of the exhumers of corpses who helps him obtain the body of the slain man (this is not always easy). Then the corpse must be mutilated in order to drive the spirit out of it.

789 The sorcerer mutilator cuts off a tiny piece (isonga) from the tongue,
751 heart, little finger (umuhera), and skin, and these pieces are dried above the hearth. All of this is then enclosed in a small horn, preferably black, which the assassin wears around his neck as a talisman and which guards him not only against his victim but also against the latter's relatives.

It is also good to procure some of the herb called irago or umurago which has been planted on the slain man's grave. /420/

If this is added to the other gruesome items contained by the horn, the talisman becomes more powerful.

We may add that these people charge very high fees for their services. A bull, at least, is required.

C. Sorcerers who preside over ordeals and who prepare the
695 test poisons. Sorcerers of this type bear the name of Abashozi, hence the verbs gushora, "to put someone through a test," and gushoka (a neutral verb) to designate the test itself.

It does seem that here in Ruanda ordeals are employed only in criminal cases and that their sole object is to prove the innocence or culpability of those who submit to them, as was formerly done in the Middle Ages. Our Blacks have such faith and trust in such judicial methods that they believe in their absolute effectiveness. They have never given a thought to the absurdity of those divinatory tests, in which chance and fraud play such a predominant role.

695 Such tests are numerous, but the most widespread is that which
278 consists of drinking or smoking the urwizilinga, a kind of shrub that seems to bear at least a superficial resemblance to datura (1). In any

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1. Moavi is used as the test poison practically throughout the rest of Africa. This plant does not seem to exist in Ruanda. The matter, nevertheless, would be worth investigating.

case their effects are similar.

Among medicine men Father Van Thiele distinguishes two different professional secret societies, the bakoni and the bageiye, who are initiated with the banga ceremony. Bageiye heal persons suffering from snake bite.

I had no opportunity to see a bageiye perform in Ruanda. When a man was bitten by a snake on the way to the Muhawura

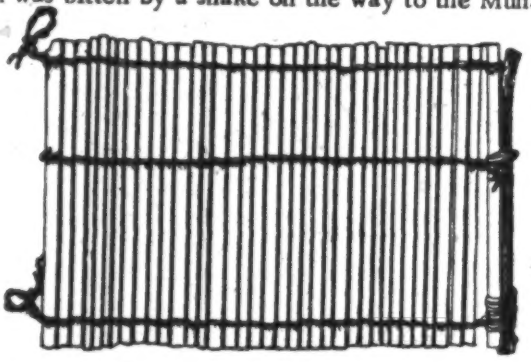

Fig. 178. Splints for Immobilizing Broken Bones, Ruanda. (1/4 actual size. III E13742, 26 centimeters long, 20 centimeters wide.)

volcano, [327] the natives wanted to tie the head of the dead snake on the wound as an antidote.

The following account by Father Van Thiele about a preventive treatment for the greatly feared disease of smallpox (bushita) is very interesting.

The medicine man first provides everyone with amulets consisting of gourd seeds. Even the water jug gets its amulet. Then he gives a preventive medicine which he boils. After the boiling he blows air into it through a straw so as to make foam which is rubbed all over the body. The efficacy of the medicine is increased by making incisions in five different places: three incisions over the right eye and one incision each on the right shoulder, the back, the right hand, and above the right foot. The medicine man spits on his little finger and rubs the incisions with it.

Cannibalism and Human Sacrifice. The problem of cannibalism and human sacrifice in the interlacustrine region is the most obscure and difficult of all. For example, in Ruanda the bimara,

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752 **BODILY INJURIES**--theory of the causation of mishaps and accidental injuries; first aid; treatment of wounds, cuts, burns, frostbite, bruises, and sprains (e.g., ligatures, bandages, poultices, massage, cauterization); treatment of snake and insect bites; antidotes for poisoning; treatment of fractures (e.g., bonesetting, trepanation); surgical operations; use of sterile techniques; adjustments to pain (e.g., anesthetics); dental surgery; etc. See also:

Obstetrics	84	Accident insurance	456
Incidence of accidents	164	Bloodletting	757
Mutilation	304	Wound doctors: surgeons, and dentists	759
Surgical instruments	413	Ideas about human anatomy	876

439 from Urundi and Ruanda are sold in Usumbura and Bukoba for export since there is a heavy demand for them. The hides are almost without exception from animals that died, either useless steers or sterile cows, which for this reason are now killed in much greater numbers than before. Since for reasons mentioned above other cattle are seldom slaughtered, the export of hides will remain quite restricted in the future.

One of the "superstitious" customs connected with cattle
272 farming whose practical basis and meaning cannot be dis-
825 covered any more is that the Murundi may never heat or even boil milk. If he did so, the cow from whom the milk had been taken would get a sore udder or she would even stop giving milk altogether. It is also believed that the cow would develop sores on her udder if the Murundi ate peas or peanuts on the day he drank milk. This taboo evidently also has dietetic reasons. On the other hand, it is difficult to understand why someone
● 752 with a wound on his leg or on some other part of his body is not permitted to look on while a cow is calving; it is assumed that his wounds would then grow even larger (No. 19, p. 423).

231 It is certain that the Barundi have taken over the belief
776 imported by the Batussi that especially close connections exist between cattle and the chief deity, Imana. All cattle are dedicated to Imana and are believed to be creatures "possessed" by Imana. Instead of Imana, Riangombe is also often mentioned. On the other hand it is reported that even the "devil," or Rikiranga, the most important of the evil spirits (see p. 121), is the owner of a cattle herd in the vicinity of Mujaga which includes two steers dedicated to him (Afrikabote [African Messenger], 1904, p. 123). Yet the precise extent of these religious beliefs regarding cattle is quite unknown. Finally,
576 we might mention that during the involved greetings of the
231 Barundi the phrase, "ischo-scho-amascho," that is, "cattle,
[792] cattle herd," is repeated. Van der Burgt considers this typical herdsman's greeting a kind of supplication to the main god, Imana, to grant the person greeted all kinds of good fortune which is epitomized precisely by cattle (No. 19, p. 530). In van der Burgt's opinion all salutations of the Barundi are of

757 there are others which rely on mechanical means for an effect, as, for instance, massage, enema, hot and cold baths, and, further, a small number of surgical operations from the simple
●[752] opening of a boil to (allegedly) the Caesarean operation (see above, p. 110). Difficult cases are treated by an experienced, skillful umufumu, but for simple cases every father of a family uses a number of household remedies. The art of using them is passed on from father to son. If necessary, a sick neighbor is given the benefit of them also.

[141] Generally, the first remedy tried is hot or cold water. It is used for intensive rubdowns, for long baths in treating skin diseases, aching joints, insomnia, and fever. A Murundi
[515] enjoys taking a bath whenever a sufficient supply of water is available, but as soon as possible after the bath he will rub butter on his skin. There are several natural thermal baths in Urundi
[312] which are used not only by the people living in the vicinity. For example, a gushing thermal spring whose water temperature is 47° Centigrade is located near Kisagara, a village not far from the Mugera missionary station, and there is another one north of Tschiwitoke in the Ruzizi Valley. A kind of steam bath is given to persons with fever by alternately holding their heads and limbs over a pot of boiling, steaming water (No. 19, p. 183). Enemas of warm water to which some herbal juice has been added are very common. They are given by first introducing the end of a long hollow stalk of reed or a strong leaf folled into the form of a tube into the anus; then the person applying the treatment blows a mouthful of water through the other end of this pipe into the bowels (No. 19, p. 331). Adults frequently give an enema to themselves: they fill one of the long-necked bottle gourds with water, insert the narrow end of the long bottleneck into the anus, and then lift the calabash in such a manner as to permit the water to enter the bowels by its own weight. Enemas are used for stomach-aches of any kind, constipation, diarrhea, fever, etc.

[278] There are innumerable medicines made of inorganic, vegetable, and animal substances. Among these, poisons play a relatively minor role, for the Barundi do not even know how to make arrows poisonous. The Batwa often use very effective

poison on their arrows. Nevertheless, besides magical conceptions, the fear of poison is probably the main reason why most medicines are first applied externally to the skin or worn in a poultice. Only after this method fails to produce results do they decide to take the medicine internally (cf. also p. 132).

One of the popular external remedies is the burning of the skin (cauterization) on the ailing part of the body. For this purpose a mixture of grease and wood ashes is first rubbed on the skin, then a red-hot piece of iron is applied to it. Afterward a little butter is rubbed on to alleviate the pain (No. 19, p. 91). In other cases a sharp knife is used instead of a hot piece of iron. It is used either as an especially strong irritant or for drawing blood. The method is similar to that of tattooing (p. 79). The Murundi does not actually practice blood-letting nor does he open the veins of human patients, although he frequently uses an arrowhead for bleeding cattle so as to enjoy their blood (p. 45). Boils on the surface of the skin are opened with a needle or a knife. If a person is suffering from aching limbs, a series of small incisions are made in the skin with the local type of razor. Certain healing ointments or powders are then applied to the wound. The technique of cupping is also known. [Fig. 18 appears here in the original text.] It is applied by placing a piece of cattle horn (Fig. 18), [142] with the point pierced, on the place where an incision has been made in the skin. Through the hole in the horn the wound is then sucked until a sufficient amount of blood has been extracted (No. 19, p. 527).

However, the Barundi are very much afraid of deeper incisions, even if they are made by a European. A Murundi physician never performs amputations of limbs. Broken arms or legs are adroitly and carefully put in splints by placing them between two flat boards of wood which are then held firmly together with strips of barkcloth so that movement is impossible. Considering the prevailing disinclination for surgical operations, it appears very doubtful to me whether the Barundi actually perform as difficult an operation as the Caesarean on living women as van der Burgt mentions in a short note (No. 19, p. 363).

[Text continues on page 221]

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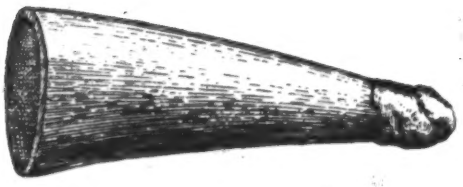

Fig. 18. Cupping Instrument of Cattle Horn.
(Ethnological Museum, Berlin, No. 6543.)

752 It seems more likely that, as in Ruanda, Ussuwi, and Kisiba (No. 31, p. 117; No. 48, p. 228; Petermanns Mitteilungen [Petermann's Communications] 1879, p. 393), they only perform a Caesarean operation on women who have just died in order to save the infant or at least to remove it from the womb so that it may be buried separately (see pp. 110, 140). Trepanation is unknown among the Barundi.

164 Many of the diseases from which the Barundi suffer are of an endemic character, for example, malaria, relapsing fever, leprosy, and sand fleas. Only a few appear as an epidemic, for example, smallpox and sleeping sickness, but their effect is all the more terrible since the Barundi do not know or apply any antidotes. Van der Burgt lists a whole series of diseases which occur in this region (No. 19, pp. 350-351), but he often uses different names for one and the same disease in its different stages. The following ones, in particular, should be mentioned: syphilis, fever, boils, inflammation of the eye, sores on legs and arms, epilepsy, cramps, leprosy, tapeworms and other intestinal worms, phthisis (ikihaha), dysentery, coughing, abscess on the vulva, diphtheria (?), inflammation of the testicles, gonorrhea, rheumatism, head porrigo, threadworms (filaria), omphalocele, elephantiasis, smallpox, insanity, loss of teeth, lithiasis, paralysis, catarrh of the frontal cavity, whooping cough, dropsy, blood in the urine, deafness, inflammation of the chest, leucorrhea and blennorrhea.

164 731 Of all diseases, smallpox (akaranda, akasibe) is the most feared. It comes in epidemics and depopulates entire districts, as, for instance, in the beginning of the 1890's when in Urundi, Ruanda, Karagwe, and other areas of the interlacustrine region many thousands of people were carried away. According to native reports a serious smallpox epidemic afflicted the country around the turn of the century. Less epidemic in nature but also 164 very much feared are the different types of inflammation of the throat (ikiwa) which should be described as angina and some of them perhaps as diphtheria. Often they quickly result in the infected person's death. Running pustules and boils (ikihoro,

755 to the afflicted parts of the body. Since the amulets are very specialized in their effects, every illness requires a different amulet, sometimes even a different medicine man. That is why one constantly sees individuals with a dozen amulets.

There are many different types of amulets. There are, first of all, small pieces of wood decorated with little glass beads. One or two of these are worn on the bast headband. Sometimes several thin wooden cylinders with glass beads are worn on a necklace. One also sees quite a number of larger pieces of wood on a necklace. Occasionally amulets have the shape of tiny clay vessels filled with long-distance medicine. Similarly shaped are
832 the little love pots (ingondo) which are [326] worn in large numbers by the women on their belts. They are said to guarantee the love of their husbands. The small gourds called bunuli serve the same purpose. Vessels of this kind are filled with the medicine known as isarazi.

752 Sometimes the sick person is branded with a hot iron. One often sees scars of burns on the forehead, which indicate headache treatments. In other cases incisions and bloodletting are performed.

Bloodletting (kurasha) is common in Ruanda medical practice. A vein in the forehead is chosen and blocked by means of pressure (bandaging the neck). The vein is then opened. This is done by placing an arrow or a knife on the vein and pushing it into the vein with the index finger.

When a sufficient amount of blood has been drawn off, the ligature is removed. The bleeding usually stops automatically. If it does not, the opening is stopped up with clay.

Cupping is also a favorite treatment. An antelope horn with a small opening at the point serves as a cupping glass. Air is sucked out through the opening, and the cup is sealed with fig leaves. The cupping horn is placed on the neck in the case of a headache. To increase its effectiveness, the skin is often lacerated with a knife. The cupping horn is kept on the spot until it falls off by itself. The cupping horns do not differ from those of the Dinka.

In fractures of arms or legs the bones are skillfully set and immobilized with splints (busenge).

[Text continues on p.266]

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Fig. 174. Clay Containers for Amulets, Ruanda. (1/2 actual size. III E10147.)

Fig. 175. Little Love Pots, Ruanda. (1/2 actual size. III E13087a, III E13088c, III E13086a, III E13084b.)

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Fig. 176. Love Gourd from Ruanda. (1/2 actual size. III E13119. 12 centimeters high.)

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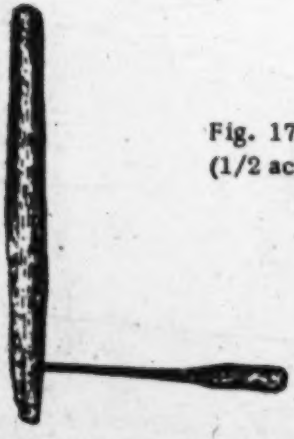

Fig. 177. Instrument for Bleeding, Ruanda. (1/2 actual size. L15066.)

Among medicine men Father Van Thiele distinguishes two different professional secret societies, the bakoni and the bageiye, who are initiated with the banga ceremony. Bageiye heal persons suffering from snake bite.

I had no opportunity to see a bageiye perform in Ruanda. When a man was bitten by a snake on the way to the Muhawura

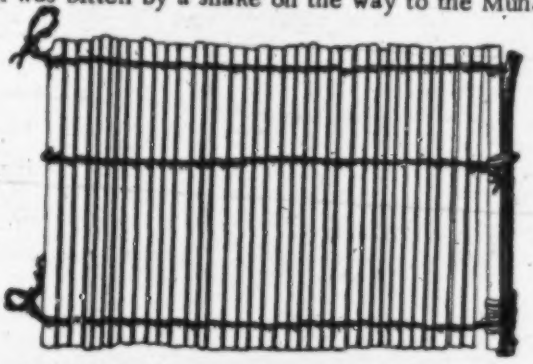

Fig. 178. Splints for Immobilizing Broken Bones, Ruanda. (1/4 actual size. III E13742. 26 centimeters long, 20 centimeters wide.)

volcano, [327] the natives wanted to tie the head of the dead snake on the wound as an antidote.

The following account by Father Van Thiele about a preventive treatment for the greatly feared disease of smallpox (bushita) is very interesting.

The medicine man first provides everyone with amulets consisting of gourd seeds. Even the water jug gets its amulet. Then he gives a preventive medicine which he boils. After the boiling he blows air into it through a straw so as to make foam which is rubbed all over the body. The efficacy of the medicine is increased by making incisions in five different places: three incisions over the right eye and one incision each on the right shoulder, the back, the right hand, and above the right foot. The medicine man spits on his little finger and rubs the incisions with it.

Cannibalism and Human Sacrifice. The problem of cannibalism and human sacrifice in the interlacustrine region is the most obscure and difficult of all. For example, in Ruanda the bimara,